

# THE ĚNDAU AND ITS TRIBUTARIES.

BY

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[The valuable geographical knowledge obtained by Mr. HERVEY in this journey is shewn in the trace of the Ěndau River and its tributaries as laid down in the new map of the Malay Peninsula published last year under the auspices of this Society.—EDITOR.]

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IN August, 1879, being obliged to seek relaxation from work, I determined to try and clear up the point suggested by LOGAN's account of the two rivers Sēm-brong,<sup>(1)</sup> which he supposed to be one and the same stream connecting the Ěndau, and the Bātu Pahat<sup>(2)</sup>—flowing respectively into the China Sea and into the Malacca Straits—and thus giving a navigable passage between the two seas. I had also in view the object of collecting such remnants as might still be obtainable of the *Jakun* dialects of Johor, more particularly that of a small tribe on the Mâdek, one of the tributaries of the Ěndau, which I had been assured by the Dâto' of the Lěnggiu<sup>(3)</sup> *Jakuns* (on my trip to Blûmut, early in 1879) differed from that of all the other *Jakun* tribes in Johor.

<sup>(1)</sup> See p.p. 101 and 103, Journal of the Straits Branch of the Royal Asiatic Society, No. 3, July, 1879.

<sup>(2)</sup> "Batu Pahat," the hewn rock. A chisel and other instruments are said to have been found by some Malays digging in the neighbourhood many years ago. This particular chiselling has been attributed to the Siamese. There is also a tradition that it was here the Portuguese got their stone for the Malacca Fort, but I believe it was obtained much nearer Malacca.

<sup>(3)</sup> I could not obtain any clue to the origin of this name from either Malays or *Jakuns*; but it may be well to draw attention to the Siamese word "Khlang Kiau," which is asserted in the "Sĕjârah Malâyu" to have been the origin of the name of a portion of the Johor country. I believe there is a place in Pâhang bearing a very similar, if not identically the same, name.

On the night of the 13th August, I left Singapore in a *jébéng*, lent me by Ungku MĒJID, brother of the Mahârâja, with CHE MŪSA, an Official of the Moar River, who was familiar with the Ēndau, and a motley crew of eight Malays, comprising natives of Johor, Pahang, Trěnggânu and Kĕlantān. The Pahang men, as is natural, approximate most nearly in speech to the Johor dialect, but I noticed differences such as “sungal” for “sungei,” &c. The Trěnggânu men have a sharp, narrow accent, and a way of shortening off their words at the end, such as “sampa” for “sampei;” they have also a nasal ending as “tûain” (“ain” as in French “bain”) for “tûan.” The Johor men were constantly laughing at the others for their outlandish accent, but, as they said, what else could be expected from *orang bârat*—those western folk. <sup>(1)</sup>

About 3 P.M. on the 16th, or about 3½ days after leaving Singapore, we reached the mouth of the Ēndau, and at 11 A.M. on the 17th, we were alongside the steps of the CHE MA ALI's Police Station, which is conveniently situated on a point of land between the converging streams Ēndau and Sěmbrong.

After consultation with CHE MA ALI, I decided to ascend the Sěmbrong first, and make for its source, this being the trip which would absorb the greater portion of my time. I found it necessary to give up the idea of going to Gûnong Bânang on the Bâtu Pahat River, in order to make time for a visit to the Mâdek *Jakuns* on my return from Hula Sěmbrong. The account given of Gûnong Jâning, which was ascended by MACLAY, made me wish very much to attempt the ascent. I was told that ladders had to be constructed to enable them to scale the rocks in some places; that the rocks were very fine, and plants flourished there which were not to be found in other parts of the jungle; while the view from the top was well worth seeing. In that neighbourhood too, on Sungei Mâs, resided the Râja Běnûak, he having removed a year or two before from the Mâdek, and a visit to him would probably afford the best opportu-

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<sup>(1)</sup> This may, at first sight, seem a rather strange expression, but a glance at the map will show that, though we may be accustomed to think of these countries as lying to the North and perhaps a little East of us, they really lie to the West of Singapore, or, what is the same thing, Johor Bhâru. The same misconception is sometimes found or prevail regarding the relative positions of Liverpool and Edinburgh.

nity of rescuing from oblivion a good deal of interesting information about his branch of the *Jakun* tribe. I may take this opportunity of correcting an erroneous statement I made in my account of a trip to Blûmut,<sup>(1)</sup> that Gûmong Jâning was in Pahang territory; it lies in Johor territory on the right bank of the Upper Ēndau.

As the Malays required a day or two to prepare a good-sized *jelor* for the ascent of the Sêmbrong, I occupied the 18th with a visit to a hill called Tânah Abang,<sup>(2)</sup> a mile or two below the station, with the object of getting compass-bearings from the top. The first part of the way took us through alternate hillocks and hollows of a black springy soil. This turned out, however, to be the wrong path, and we went back up the river a bit, and landed this time on the right track, coming, shortly after landing, upon old tin-workings, but I could detect no trace of tin in the granite and sand; there were a few plantain trees—relics of human cultivation; a little further off there were, I was told, other tin-workings, which had been undertaken by a Singapore man, and were satisfactory, but had to be abandoned for want of funds. We found here a very pretty small plant with white-striped leaves growing by the roots of a tree; it is edible, having a pleasant acid flavour like the sorrel leaf, and is used by the natives with the areca nut when they cannot get the betel leaf; it is called *dawn chârû*. We reached the top of the hill in an hour or so, but I was obliged to give up the idea of taking bearings, the hill being very steep, and its sides being covered with big trees near enough the summit to block up the view in all directions in spite of several of the smaller ones being cut down.

One of our party said that he knew of a spot which had been mentioned by some *Orang hulu*, i.e., *Jakuns*, where they had lit a fire on a hill-side in the jungle to cook their food, using some black rocks, which they found there, to support their rice-pot, and the man added that, after their meal, they noticed that some of the rock had melted and was trickling down in a dark shining stream.

The next day, accordingly, I got my informant to shew me the spot, which proved to be on the side of Bûkit Langkap, a short way

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(<sup>1</sup>) Journal of the Straits Branch of the Royal Asiatic Society, No. 3, July, 1879.

(<sup>2</sup>) "Tânah Abang," red earth.

up the river beyond the station ; I found some weather-worn and honeycombed rocks cropping up from the surface ; I broke off some pieces with my hammer and chisel with much difficulty, the rock being exceedingly hard, and from this, and its colour and weight, I took it to be oxide of iron of good quality. Whether this would have melted under the degree of heat to which it was probably subjected may be doubtful. This hill appeared to me to be merely a southern continuation of the Tanah Abang ridge. Its name derives from a tree—*Langkap*.<sup>(1)</sup>

The next day, 20th, we started in a *jalon*—CHE MŪSA, CHE YŪSUF, myself and five paddlers—for HĪLU Sĕmbrong. About noon we observed a large black monkey, about the size of a medium *bĕruk* (the cocoanut monkey) up in a tree ; he had a long tail and very white teeth ; he was making loud, guttural noises, and was evidently under the influence of some emotion ; the men said a tiger was near, which caused him to give vent to his alarm in this way ; they called him *cheng kok*.

21st. Early this morning saw a red-headed snake, about four feet long, go into the water ; no one could name it. River very winding so far.

22nd. The river being very narrow, winding and rapid, we started with poles to-day, and made much better progress. So far, I calculate, we have made at the rate of twelve to fourteen miles a day. To-day snags and shallows are troublesome, to say nothing of being constantly on the look-out for the *ŕnak* (long thorny trailers) of the rattan. About 11.30 got into a fine, straight bit of the river, where we put on a spurt. The foliage on the banks was beautiful, being charmingly diversified with the feathery fronds of the rattan ; the river continued wide for about a couple of hours, and later became too deep for the poles once or twice. We stopped for the night near the junction of the Sĕngkar with the Sĕmbrong, but the Sĕngkar, though boasting a name of its own, seems to be but a *trĕsan* of the Sĕmbrong. A Malay trader with *Jakuns* passed just before 6 p.m., saying they would reach Kumbang about 8 p.m., a contrast to the leisurely progression of a Malay crew, with which I had to be contented.

23rd. To-day, for the first two hours, the course was very nar-

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(1) The "gonggong," a sort of native jew's harp is made by the aborigines of this wood.

row, after which we got into a fine broad stream, just before reaching Tâmok, which was a settlement in LOGAN's time. 32 years ago, but is now abandoned; after the labyrinth through which we had been groping our way, the view which now burst upon us was like enchantment, with its broad lake-like stream, enclosed, so far as the eye could see, by the jungle-clad base of Jâkas; twenty-five minutes with the paddles and a southward turn brought into view the fine hill of Përgâkar Bësar, while the stream slightly narrowed; a few minutes more, and with Pâloh Tampui begins, if possible, still more enchanting scenery, a string of lakes filled with islets of *râsau*, mingled with other growths; in three-quarters of an hour the stream narrows a little more, but is still forty yards wide; here I found nearly four fathoms of water; another quarter of an hour and the lakes came to an end, and we once more had to squeeze and twist our way about for ten minutes along a stream which was barely wide enough for our boat; then again it widened to some fifty yards across, and a quarter of an hour with the paddles brought us to Kumbang. Here are five *Jakun* huts in a tapioca plantation running down the river's edge: behind them I found two or three tombs, of one of which I attempted a sketch; it was that of the Jûro-krah, one of the subordinate *Jakun* chiefs. The illustration represents the *pëndam* or tomb of the Juro-krah—the head of this *Jakun* settlement—who died of fever nine days before my visit. The body lies about three feet under ground, the tomb, which is made of earth battened smooth, rising about the same height above the surface. A little ditch runs round the grave, wherein the spirit may paddle his canoe. The body lies with the feet pointing towards the West. The ornamental pieces at each end of the grave answer to tombstones and are called *nësan*, which is borrowed from Malay; on the other side of them are seen the small, plain, upright sticks, called *tangga sëmângat* (the spirit or life steps) to enable the spirit to leave the grave when he requires. It will be seen that there are four horizontal beams on each side of the grave, joined in a framework, making sixteen in all, laid on the top of the grave, and so forming a sort of enclosure, in which are placed, for the use of the deceased, a *tëmpûrong* (cocoanut shell to drink from), a *damar* (or torch) in its *kâki* (or stand) of rattan, a *bëliông* (adze) handle, and a *kwâli* (or cooking-pan); while outside this framework hangs the *ambong* (or basket worn on the back

with shoulder-straps, and made of *měranti* or some other jungle-tree bark) for the deceased to carry his firewood in. Close by the tomb of the Jûro-krah was that of his niece. I noted three points of difference between them: the first was that the framework on the top of the niece's grave consisted of three horizontal beams, instead of four, or twelve instead of sixteen; 2ndly, one of the ornamental head-pieces was shaped as in figure 2, the other as in that of her uncle; 3rdly, that inside the framework were placed only a cocoanut shell, a torch on its stand, and a little sugar-cane. Not far off was a site marked off for a child's grave by a cocoanut shell and some cloth hung upon sticks. In another direction was a child's grave half-finished, the lower framework being in position and some earth being loosely heaped up in its enclosed space, while a small framework, intended for the top, lay close by.

The *Jakuns* of this settlement were engaged by Malays in procuring rattans.

I stopped here about a couple of hours, but did not find any one conversable, partly owing, no doubt, to their having never before seen a European, and partly, perhaps, to our numbers and the size of our boat, which may have suggested some suspicion as to the object of our visit. After we had been a quarter of an hour on our way, the river again became a fine broad stream; ten minutes later I found  $7\frac{1}{2}$  fathoms of water at Pěngkâlan Pômang; and twenty minutes more paddling ended what may be called the second set of lakes. We now had to force our painful way through a wilderness of *râsau* and *rôtan*, which fortunately was soon accomplished, and we were comparatively at our ease for a short time; and then had another short struggle, and another equally short respite, after which the remaining one and a half hours' work was through the narrows. We put up for the night near a dilapidated hut. The sound of elephants was once heard, but they did not come near enough to disturb us.

24th.—We were eleven hours on the move yesterday, and did not get off till after nine this morning. By 11 o'clock, *i.e.*, just before we reached Londang, the river suddenly widened to 50 yards, or more, and we shortly took to poling; the stream narrows again before Kěnâlau, which we reached about 12.20. This *Jakun kampong*, the largest on the Sěmbrong, is presided over by the Běntâra, who came

to see me on board the *jalar*; he is a fine-looking man, powerfully built, very dark, and speaks Malay, like the rest of his race, with a very broad accent, but there is something pleasing in their intonation, which seems, in a way, to suggest their natural simplicity of character. He promised me men with a smaller *jalar* to take me further up the stream, which grows too small for our boat, next day. Later, I visited him at his own house, a good-sized one, raised about six feet from the ground, in a *kampong* 200 or 300 yards from the river, and tried to extract a vocabulary of his native dialect from him, but it was a failure, with the exception of the following words:—

<i>English.</i>	<i>Sěmbrong.</i>
Woman	Bětīnak <sup>(1)</sup>
Father	Ĕmbei
Ant	Měřêť
Dog	Kôyok
Elephant	Pêchem bėsar
Mosquito	Rěngit <sup>(2)</sup>
Cocconut	Niu <sup>(3)</sup>
Honey	Manisan lěbah <sup>(4)</sup>
Yesterday	Kěmâghik <sup>(5)</sup>
Cold	Sědêk
Come	Kia
Here	Kě-ěng

(<sup>1</sup>) Malay with “k” added. “Bětīna” in Malay means properly the female of animals, “Pěrampūan” being used to designate wōmankind, but “Bětīna” is often used in place of it.

(<sup>2</sup>) In Malay, a small fresh-water shell.

(<sup>3</sup>) Malay “Nior.”

(<sup>4</sup>) Malay periphrasis.

(<sup>5</sup>) Malay “Kělmârin.”

<i>English.</i>	<i>Sĕmbrong.</i>
One	Sa ( <sup>1</sup> )
Branch (of a river or tree)	Chĕdang
Green, raw, (in taste)	Mĕêt
Grave (tomb)	Pĕndam

A few days' longer sojourn would, no doubt, have brought a few more words to light, but the fact is that the *Jakun* dialect, with but one or two exceptions, is a thing of the past, not only in this part of the country, but throughout that portion of the Peninsula which lies South of Malacca, having completely disappeared before the influence of the Malays, which has been at work for a time which may be reckoned by centuries. Amongst themselves the *Jakuns* speak Malay only, a relic of their old tongue but seldom cropping up in their conversation; and these are the only traces of it remaining, unless we except the *pantang kâpur* or *bhâsa kâpur* as LOGAN calls it. In that peculiar vocabulary (excepting of course words of Malay origin and manufacture), I have no doubt that we find embalmed relics of the aboriginal tongue, which, but for the existence of a curious superstition, would have been lost to us.

This practically complete disappearance of the *Jakun* dialects in the South of the Peninsula is owing, doubtless, to the more complete intercourse between the aborigines and the Malays, which has been rendered practicable, both from the East and the West, by the narrowness of this part of the Peninsula, and the easy means of traversing it afforded by the rivers in the absence of any extensive central mountain ranges.

There are still several *Jakun* settlements in Johor, viz., those on the Sâ Yong and the Lĕnggiu (the main confluent which forms the Johor River) on the Bĕnut, the Pontian, and the Bâtu Pahat rivers flowing into the Straits of Malacca: on the eastern side are various little settlements on the Sĕmbrong and its tributaries, including the small community, the greater portion of which are settled on

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(<sup>1</sup>) Malay "Satu" (?).

the Mâdek, while the remainder, with their Râja, occupy the Mäs, a tributary of the Upper Ēndau. The foregoing may be described as the *orang hulu jinak*, or the tame tribes of the interior. There are, however, within the limits of the Johor territory, I believe, a few representatives also of the *orang liar*, or wild men, as the tamer tribes, conscious of their own superior civilization, are proud to call them; these reside near the source of the Ēndau, among the Sëgâmat hills, and, being out of the ordinary course of the Malay trader, have not altogether lost their hold of their own language.

The Batin Tûha of the Lënggiu and Sâyong *Jakuns*, a man of great age, had no recollection of a dialect peculiar to his own race, the only non-Malay words in use among them being that for dog, viz., "kôyok," which recalls "kayape" given by RAFFLES in his short list for the same animal. <sup>(1)</sup>

MACLAY, six or seven years ago, passing through the same country, seems to have experienced the same difficulty that I have in discovering traces of the aboriginal dialect; and forty years ago LOGAN noticed the fact that Malay had superseded it, while the list of Jokang (*Jakun?*) words given by RAFFLES in 1809 <sup>(1)</sup> shews that the process of decay was already far advanced amongst the tribes in the immediate vicinity of Malacca.

Malay camphor has been highly prized by the Chinese from an early period, and the Malays must, at the outset, have had recourse to the aborigines to help them in their search for this precious article of commerce.

Reasons are not wanting which point to the conclusion that in the *pantang kâpur* we find relics of the *Jakun* dialects. I use the plural advisedly, for those of the Pontian and Mâdek are different from the rest.

The reasons may be stated as follows. The Malays are not the originators of the *pantang kâpur*, but learn it from the *Jakuns*, who may *primâ facie* be assumed to be unequal to the coinage of a special language to suit their object in this case, while it is not at all unlikely that those of them who had dealings with the Malays should become aware of the advantages of their position,

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<sup>(1)</sup> No. 4 Journal, Straits Branch of the Royal Asiatic Society, December, 1879, p. 6.

and turn their language to account in the search for camphor, by representing it as a charm, without which all search would be unavailing. Thus, while self-interest would prompt the retention and handing down of a sufficient vocabulary to meet their wants in this respect, their constantly increasing intercourse with the Malays would inevitably prove fatal to the rest of their language. The vocabulary of the *pantang kápur* itself, too, would, in the lapse of time, naturally suffer diminution by the death of noted collectors and the loss occurring through transmission from generation to generation, and their own language being forgotten, the *Jakuns* would have recourse to the Malay periphrases which now form so large a portion of it, and which shew them to have been unequal to the invention of a special vocabulary for a particular purpose.

But more to the point than any theories on the subject, is the fact, that some of the older or non-Malay words are identical with words of the same meaning in some of the aboriginal dialects further North; the following are instances:—

Jô'-oh	to Drink
Chěndia	a Hut
Tongkat	the Sun
Sělimma	Tiger

while the following shew signs of connection:—

<i>English.</i>	<i>Pantang kápur.</i>	<i>Sěmang.</i>
Deer	Sěsunggong	Sig, Sug
White	Pintul	Pělětan, Běltan
Tongue	Pělen, Lin	Lentak, Lentek
		<i>Jakun.</i>
Pig	Sâmungko	Kûmo, Kumoku

These examples are but few, doubtless, but, pending further col-

lection and comparison of aboriginal dialects and *pantang kápur*, may, I think, be accepted as sufficiently confirming my view of the matter.

M. MIKLUHO-MACLAY also regards the *pantang kápur* as being a relic of the old aboriginal tongue (Journal No. 1, Straits Branch of the Royal Asiatic Society, July, 1878, p.p. 39-40), dissenting from the view of LOGAN, who seems to look upon it as having been manufactured expressly in accordance with the superstition, for he says (Journal of the Indian Archipelago, Vol. I., p. 263) "whoever may have been the originator of this superstition, it is evidently based on the fact that although camphor trees are abundant, it very frequently happens that no camphor can be obtained from them." "Were it otherwise," said an old Běnúa, who was singularly free from superstitions of any kind, "camphor is so valuable that not a single full-grown tree would be left in the forest." LOGAN mentions the eating of earth as a concomitant of the use of *pantang kápur*; another sacrifice required by this superstition is the complete abstention, while in search of camphor, from bathing or washing. These accompaniments of the superstition may be considered perhaps to bear against the theory I have advocated, but without them the *pantang kápur* would hardly be complete, and they would readily be suggested by the *pojangs*, to whose cunning and influence over the Malays, LOGAN bears striking testimony. I have myself observed the complete belief the latter have in their powers, the Malays at Kwála Mãdek, for instance, asserted of the Jûro-krah resident there, that he used to walk round the *kampung* at night and drive away the tigers without any weapons.

At this place, Kampong Kěnâlau, I found a clearing, but no cultivation; on asking the reason, I was told they were too busy getting rattans for the Malays, which they do at a fixed price in rice and other articles, such as clothing, crockery, *pârangs*, salt, and tobacco. They have become Malays as to dress as well as in language.

One young girl rather amused my men by the affectation of concealing her face with her *kain tûdong kepála* after the Malay fashion; they likewise imitate the Malays in the occasional introduction of an *Allah* into their conversation, but they have no

religion, not having adopted Mahomedanism as yet (the legends I referred to in my trip to Blûmut seem to be quite unknown to the body of the people), though such women as are married to Malays have to be formally converted, not, however, unless they are really married.

The Bëntâra presented me with a fragment of a very fine prism of smoky quartz, which he said had been brought to him by one of his men some time previously. Two of them were at the foot of Gûnong Bëchûak, <sup>(1)</sup> when a large boulder came rolling down the steep, they saw something glittering become detached from it in its downward course, and secured it; but thinking it too bulky, they smashed it and brought home only the fragment which was given to me; the original prism must have been 7 or 8 inches long by 3 or 4 in diameter.

On the 25th, I started in a small *jelor* with two Malays and four *Jakuns* for the source of the Sëmbrong, and after 3½ hours' work along a very winding, narrow and often blocked-up stream, reached the landing-place, Pëngkâlan Tongkes, where our boat-work ended.

About 1 hour 40 minutes from Kënâlau we came upon what was called *kâyû tělëkong*, a tree stem sunk in the stream; it used to overhang the river, and was said to be *puāka*, or haunted by an evil-spirit who was certain to cause death or illness to any one who should cut it. After 1¼ hours' smart walking from Pëngkâlan Tongkes we reached Ūlu Mëlëtir. CHE MUSA told me a story, the second day of our ascent of the Sëmbrong, about the *ûlar sâwa rëndam* (water python), <sup>(2)</sup> which I heard at the time with some incredulity; subsequent personal experience, however, induced me to be less sceptical. CHE MUSA's story was that a Malay of his acquaintance was asleep one night in his boat on a river when he was disturbed by a pull at his sleeping-cloth, on rousing himself he found the intruder to be a water python, which, finding itself observed, got away before the Malay could get hold of his *pârang*

(1) A two-peaked mountain of the Bëlûmut range.

(2) This is rendered "water python," being, according to the Malays, the water variety of the "ûlar sâwa," which is their name for the "python," but it is hardly necessary to observe that they are unsafe authorities on such points.

(wood-cutting knife). Having placed his knife conveniently, the man went to sleep again, but before the night was past, he was again disturbed in the same way; this time he got hold of his *párang* in time to make a cut at the reptile through the awning of his boat, over which he saw it making its escape, and when daylight came he found traces of blood about the gash he had made in the awning. My own experience was as follows: On the evening of our arrival at Kēnālau, I was lying in the middle of the boat just dozing off, while two or three of the men were discussing their rice forward; all of a sudden I heard in my sleep cries of “*īlar, tīan, īlar*” (“a snake, Sir, a snake!”) repeated with increasing energy, till I thought I was being pursued by some huge serpent, and awaked finding myself running into the middle of the men’s rice: on enquiring what it was, the youth who had cried out said that happening to look in my direction he had seen a large snake on the horizontal support of the awning within a yard of my face swaying to and fro, looking alternately at the lamp which was hanging at my feet, and at me, (my spectacles, which no doubt reflected the lamp, probably attracted his attention), and the youth was then so horror-stricken that he could do nothing but shriek at me, thinking every moment I should be attacked; while he was telling me this, one of the others went at the beast with his *párang*, but was too late to get near it. When CHE MUSA came on board and heard of this, he was quite excited, said at once that it was a water python (which recalled the story he had told me three days before) and had the boat moved a little further up the stream where the river was a little more open.

At Mēlētir, we found a good-sized *dāda lang* <sup>(1)</sup> hut. Here we decided to put up for the night, as we wanted a clear day to get to the *simpei* and return. The next morning, half an hour’s rapid walking through very wet jungle, full of swamps and slippery roots, brought us to a small shallow stream about six feet wide flowing through *rāsau tīkus* <sup>(2)</sup> (a small graceful variety of the *rāsau* which grows so abundantly in the Johor river); this was called the Pang-gong and issued from a swamp which was described by the *Jakuns*

(1) “*Dāda lang*,” breast of a kite; *i.e.*, a half-roof or “lean-to.”

(2) “*Tīkus*,” rat, is commonly used to indicate a small variety of anything.

as very extensive, and so full of dense undergrowth and rattans, that it had never been penetrated.

Just North of where we came upon it, the Panggong bifurcated, itself flowing northward, till it joined the Mĕlĕtir, while the other branch, which was the source of the Bĕtu Pahat Sĕmbrong, flowed at first westward and then northward for some distance parallel with the Panggong, making a series of curious loops called by the Malays *simpei* or hoops. A Malay once thought he would facilitate the communication between the two sides of the Peninsula by cutting a channel which should connect the Sĕmbrong (Bĕtu Pahat) and the Panggong, but he had no sooner set to work than he was taken ill, which was a clear warning that the powers of the jungle were unfavourable to his undertaking, and he accordingly abandoned it. After the *simpei* the Sĕmbrong and Panggong flow westward and eastward, towards the Bĕtu Pahat and Mĕlĕtir, respectively. It will be seen, from what has been stated above, that if we consider the swamp as water, the space between the Panggong and the Mĕlĕtir may be regarded as an island. Though the names change before we reach the source, it is clear that the two Sĕmbrongs have a common source, afterwards separating; and though they may thus be said to be originally one and the same stream, yet it was hardly in this way that they were regarded by LOGAN, who seems to have looked upon them as a sort of canal across the Peninsula; whereas really they issue as one stream from a swamp on rising ground and bifurcate immediately afterwards. None the less, of course, is Johor, literally speaking, an island.

Having satisfied myself on these points, and being pressed for time, I gave up the idea of going to the *simpei*, and we made our way back to Pĕngkĕlan Tongkes and reached Kĕnĕlau in the middle of the afternoon. Started on our return journey about noon the following day, the 27th, and reached the Kwĕla Sĕmbrong Station just before 11 P.M. on the 28th, *i.e.*, did in thirty-five hours a distance we had taken five and a half days to cover in the ascent!—forty-two hours actually on the way.

About 9 P.M. on the 29th, I started down the Ĕndau to take the course from the mouth up to the Station which I had been unable to do on the way up. I returned on the afternoon of the 31st, having succeeded in my object. At the Pĕdang Police Station, or

rather at Kampong Pâdang, about three-quarters of a mile from the mouth of the Ėndau, I found a Trěnggânu Chinaman just started with a new house, and cultivating the ground round him; he announced his intention of putting up fishing stakes till the N. E. monsoon set in. He is, I believe, the only Chinaman on the Johor side of the Ėndau; he was a Trěnggânu born man, and had kept a shop and opened a gambier plantation there, but he said he could not stand the ways of the present Sultan, and had resolved to try his luck elsewhere; though he described the country as a fine one, and likely to be prosperous and opened up if industrious folk get a fair chance. If this were a solitary case, the story might raise suspicion against the narrator, but I believe no one has a good word to say for the present Sultan of Trěnggânu. With regard to the Kwâla Ėndau, and the N. E. monsoon, which, of course, greatly hampers communication and trade, our friend the Chinaman said that vessels lie behind Tanjong Kěmpit for water, and it is not impossible that the extension of a small breakwater beyond it, or from Kěban Dârat, might make a safe place even during the N. E. monsoon.

On the 2nd September, having re-ascended the Sěmbrong a bit, we entered the Kahang, a stream which takes its rise in Gûnong Blûmut, and about 3.15 P.M. we reached Kwâla Mâdek (*Jakun kampong*). Here we put up for the night, and were detained till the 4th, CHE MAHOMED ALI'S promised *Jakuns* not being ready, but engaged at another *kampong* preparing for a rattan-collecting expedition into the jungle on behalf of some Malay traders we found here. These latter, however, went up the river after them the evening of our arrival, and succeeded in stopping them, to my satisfaction, for my time was drawing very short. One of these traders was a Bâtu Bahâra man; he seemed to be quite a travelled man, knowing a good deal of the Peninsula, as well as Sumatra. Among his experiences in the latter country, was three years' trading in the Battak country. He described the Battaks as being divided into three tribes, and spoke highly of their prosperity and power; the mountain tribes he praised as remarkably good horsemen, stating that they rode their ponies recklessly down steep slopes at full speed, and sometimes stood on their ponies' backs, instead of riding astride them. He was very enthusiastic on the Achinese question,

affirming that the Dutch could never do much harm so long as the Battaks supported the Achinese: they could furnish them all sorts of supplies, including gunpowder, and the blockade was useless; while he went on to add that if the Battaks should decide upon giving the Achinese active assistance, the Dutch would have seriously to look to themselves; for, in his opinion, if the Battaks chose to set to work, they could drive the Dutch clean out of the country, such a high estimate had he formed of their resources and warlike capabilities, not to mention the very large population of the country.

This trader accompanied me up the river, in order to get the labour of the *Jakuns* on their return trip, after leaving me. I found one or two *Jakuns* here suffering from what must have been rheumatism, or the results of ague, and left sal volatile and quinine with them. On the morning of the 4th got off at last, had to stop half an hour on account of the rain, and, after an hour and twenty minutes' progress, entered on our left a channel connecting the Mâdek with the Kahang, the passage of which into the Mâdek took us about 20 minutes. A heavy shower detained us at Pëngkâlan Dûrian, and we prevailed upon one of the *Jakuns* to get the honeycomb from a bees' nest in a tree close by; it was rather old and dry, but I got half a cup of honey from it of a rather peculiar flavour, which my Chinese boy appreciated more than I did; we moored for the night opposite Padang Jërkeh.

About an hour and a half before stopping for the night we had put on shore a couple of men with dogs to hunt *pělandok*,<sup>(1)</sup> as they call the *nâpoh*, which is what they mostly catch, and is a size larger than the *pělandok*. Our men succeeded in securing a young *nâpoh*. A good lot of snags to-day, and river very winding, banks high a great part of the way. Caught a frog perched on a log in the stream, the variety of *kâtak* called *bûak*, from the noise he makes probably—a high soprano—"wak, wak, wak," which contrasts curiously with the deep notes of some of his relations; I measured him and found his dimensions as follows: body 4 inches long,  $1\frac{1}{2}$  inches broad, head across the eyes  $1\frac{1}{4}$  inches; forelegs 3 inches long at stretch; hind legs 6 inches long at stretch. His

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(1) "*Pělandok*" seems to be used generically oftener than specifically.

skin was rugged, and of a blackish-brown colour, developing a yellowish tint towards the hind quarters, he had 4 toes in the fore feet which were not webbed, while the hind feet, containing 5 toes, were webbed. All the *Jakuns*, on being questioned after dinner, professed complete ignorance of the route viâ Blûmut or Chimundong, but, I am afraid, suspicions as to the duration of the rice supply had something to do with their ignorance, as the route in question involved one or perhaps two days' additional travelling.

*5th September.*—Though eight and a half hours elapsed from the time of starting in the morning to our anchoring in the afternoon, some idea of the slowness of our progress may be formed from the fact that we were in motion little more than half of the time, over four hours being spent in getting on to and off snags, and cutting through them, and grounding on shallows. Caught *ikan pátong*, and *ikan umbut-umbut* or *káwan* as it is also called; the former run to the size of about eight to the *kati*, the latter to about four to the *kati*, and have a dark brownish-black upper part, belly of a white hue, tail pinkish-red. The *přlandok* hunt was going on in the morning, and the finish of one of the chases took place close to our boat; the victim, being hard pressed by the dogs, in hopes of spoiling the scent, took to the water, only keeping its head just above the surface in a hollow in the bank; it was successful in its object; the dogs were puzzled and passed the spot; but the prey was not to escape, for CHE MUSA got into the water and dived, coming up just at the right spot, and captured the wretched animal while still intent upon the dogs, whose yells of excitement were still audible.

Saw the first *běrtam* plant in these parts. Jungle a good deal more open the last day or two, at all events for some distance from the river banks, otherwise the *přlandok* chase would hardly have been practicable.

*7th September.*—To-day again out of  $8\frac{1}{4}$  hours' boating, more than  $4\frac{1}{2}$  were taken up with snags, shallows, &c., though part of the remaining time we travelled a fair pace.

On stopping for the night, found one of the boats had secured a fine *tóman* or *tíman* of some five *kati* in weight: it was very good with *chili*, though having little flavour of its own. This fish runs to forty *kati* in weight and devours its own young.

7th September.—To-day  $1\frac{1}{2}$  hours brought us to Chěndia Běmban, the end of our boating journey; of this  $1\frac{1}{2}$  hours were lost in the usual way.

Passed some wild *pínang* trees. After passing a snag, some overhanging branches which obstructed our progress had to be cut away, and when they began to fall, an *úlar sawa rěndam*, or water python, some seven feet long and remarkably handsome with his blue and orange markings, dropped into the water, having been disturbed apparently in the middle of a comfortable snooze, though he had chosen an odd place for the purpose: it seemed a more suitable situation for offensive operations. He was badly cut by one or two of the men before he could get away, bearing too bad a character to be treated with any consideration. An *íkan kělah*, weighing about two *kati*, was secured by spear, that of the dexterous Âgor, a *Jakun* to whose skill we owed most of the game and fish procured on our way up the river.

As we could not reach the first resting place before dark, it was decided to put off our start till next morning. The banks of the river at this place, Chěndia Běmban, were covered with elephant tracks, and the bushes and ferns were crushed flat where they had been lying down. In the afternoon, one or two of the party who had been away to a little distance brought the news that there were elephants not far off, and the excitement which this caused was increased when it was observed, towards dusk, that the river had suddenly become muddy, a sign that some of the huge creatures were having a bath not very far up the stream; this kept the party on the alert, to be ready to do what they could to frighten away the herd should they come in our direction, as they have a way sometimes of advancing down-stream, and unless they could be diverted from their course, they would walk right through and over us, quite unconscious of such petty obstacles as canoes and baggage. The night, however, passed quietly without any disturbance. During the evening a very unpleasant low sound was heard, something between a growl and a chuckle, which some of the Malays thought came from an approaching elephant, while I thought of a tiger; but the *Jakuns* knew better, it was a frog giving vent to his feelings in the bank; Âgor went and secured him; he was a smooth-skinned variety, with very long legs and of large size, upper part dark

greenish brown, paling at the sides, belly white; this was quite a young specimen, not full-grown. Āgor said that a full-grown specimen would be very much larger. This certainly was nearly the biggest frog I had ever seen, so that the species is probably one of the largest in the Peninsula; it is called *bāong dūduk* <sup>(1)</sup> in Malay, *bēbap* being the *Jakuns* term, which appears to be a generic one for frog. The noise this species makes is almost unearthly, and quite disagreeable; there is one other sound I noticed in the jungle at night-time, which, though otherwise different, resembles it in this peculiar way; it is that made by the *hantu sēmambu*, which is very weird, consisting of three or four long-drawn notes rising and falling but slightly, but the effect it is impossible to describe; the *Jakuns* say it is a weather guide. Further inquiry regarding the route to Chimundong only elicited the statement that if we followed the course of the Mādek for seven or eight days we should reach it, or might do so in four days through the jungle, but that there was no regular path to it. I have already hinted reasons why the true facts were probably withheld from me, but want of time obliged me to forego the application of any test as to the truth of the statements made.

A cousin of CHE MUSA, named MĒLAN, whom he had brought with him from the Lēnggor, stated that a few months before, he had gone with a party of *Jakuns* from Kēnālau (the chief *Jakun* settlement on the Sēmbrong) to the source of the Kahang at the foot of Gūnong Blūmut, a six days' journey (probably circuitous) through the jungle; and that half way they came upon the remains of an extensive building surrounded with brick walls, not very far from the river: there were also, he said, plenty of cultivated fruit trees about: he mentioned, I think, the dūrian and manggostin among others. The *Jakuns* called the place Dēlek, but could tell him nothing about the building. Now LOGAN, in his account of the Kahang, mentions Danlek as being a place on that river whither the *Jakuns* habitually resorted to enjoy themselves in quiet during the dūrian season: there can be no doubt that Dēlek and Danlek are one and the same, but LOGAN seems to have heard nothing about the ruins in the neighbourhood. In his paper "Ethnological Excursions in the Malay Peninsula" (Journal Straits Branch of the

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(1) "Bāong," usually a fish in Malay.

Royal Asiatic Society, No. 2, p. 229, and footnote) MACLAY mentions Tandiong (tanjong?) Genteng on the Kahang river as the old seat, according to *Jakun* tradition, of the Râja Běnûa, and says that "it" was merely a large plain, clear of all trees close to the river." He also suggests burning the *lalang* (wild grass) and jungle with a view to a search for tools, arms and coins; but he was evidently told nothing about ruins. MĚLAN was much crossquestioned on the subject by myself as well as CHE MUSA and CHE MA' ALI, but adhered strictly to his statement about the ruins. During the various vicissitudes of the Johor dynasty, the sovereigns, according to tradition, sometimes took refuge in the interior of Johor, when they did not go as far as Pahang, and these ruins may be the remains of some such asylum. The *Jakuns* state that their line of Râjas, *i.e.*, Râja Běnûa, is descended from the Malays in this way; that a queen of Johor, having been obliged by her enemies to flee into the interior, remained there and wedded a *Jakun* chief, their progeny assuming the title of Râja "Běnûak," as they themselves call it.

It is not impossible that this tradition may be well-founded, a royal caprice would, under such circumstances, have little to restrain it, whether before or after Mahomedan days.

The short time I spent in the company of members of the Mâdek community, sufficiently accounts for the meagre information I was able to gather from them, especially as to their dialect, of which specimens could only be found few and far between, scattered throughout the general body of Malay, which is now their native tongue. Of the hundred words given in the Vocabulary prepared by the Society for the collectors of dialects, most have only Malay equivalents, pronounced with that broad and sometimes slightly nasal accent which characterises all the *Jakuns* I have met. I have inserted a few of them in the table, to illustrate the difference between their pronunciation and that of the ordinary Malay. Curiously enough the Society's vocabulary omits the "tiger" from its list.

Man

Ūrang (Malay "Ōrang.")

Woman

"Bětînak," and "Âmei" (The latter the ordinary mode of addressing women of middle or more advanced age; the

literal meaning is "aunt.")

[N. B.—Most words ending with short "a" are sounded as if ending with a partly sounded "k." ]

Child	Anak <sup>(1)</sup> } <sup>(1)</sup> [Broad sound]. (These
Male child	Âwang <sup>(2)</sup> } are all Malay words, <sup>(2)</sup>
Female child	Dâyang <sup>(3)</sup> } Malay <sup>(3)</sup> "pěrampûan" or "bětîna" in Malay.)
Friend	Säbeh [ä=aw] (From "sohbat" a corrup- tion of Malay "sahâbat.")
Eye-brow	Lâlis.
Forehead	Këning (Malay for "eye-brow.")
Small hair on fore- head	} Gîgi rambut (Malay "teeth of hair.")
Knee	To'-ot (cf. Malay "lâtut.")
Heel	Tumbit (Malay "tûmit.")
Ant	Měrêt [Second syllable prolonged with a broad sound. Sěmbrong dialect, ditto.]
Dog	Kôyok (Common to all the Johor <i>Jakuns</i> .)
Elephant	Pêchem bėsar.
Mosquito	Rěngât [Second syllable prolonged broad.]
Pig	Jôkôt [Second syllable broad prolonged]. (This is the red-haired variety of the wild pig; the ordinary black kind is "Bâbi" as in Malay.)
Frog	Běbap.
Lizard	Dangkui (A black and orange variety.)
Large water lizard	Gěrîang (Larger than "biâwak.")

Tortoise (small)	{ Jahûk. Jangkeng.
Fish (fresh-water)	{ Nôm Běgâhak Sěngârat Tûman Sěbârau } (These are Malay.)
Beast, (or dragon ?)	Rěmañ ["ñ" like final "gne" in French.]
To break the neck of a fish	{ Kleng.
To angle	Měpas. (Pêrak Malay.)
Bark (of a tree)	Kělûpak ("Kělûpak or Kělôpak bunga," Malay, calyx and petals of a flower.)
Grater	Lâgan.
Cocoanut shell	Dâsar. (Malay, after use. Unused, "tem- pûrong.")
Firewood	Chě-lehêr.
Fishing-basket (with bait in the mouth)	{ Sêgel. (Basket, Malay, of rattan or wood to keep things or trapped ani- mals in.)
Fishing-basket (with thorns)	{ Sěntâpok. ("Tâpok.")
Blowpipe	Těmiang. (A variety of "bûluh" or bambu.)
Waist-cloth	Běngkong. (Malay.)
River	Âyer (Malay.)
Sea	Bâruh (Used in nearly the same sense by the Malays of Province Wellesley, im- plying rather the shore than the sea itself. Also used by Malays of the sea-

	board as against the interior. Also "a little below" South as against North.)
Valley	Châruk ( cf. Malay "chêruk" corner.)
Eclipse (sun)	Mâta hâri tangkak řemân.
Eclipse (moon)	Bûlan tangkak řemân (The sun or moon being caught by the beast. First two words Malay, "tangkak" being a corrupted form of "tangkap.")
Sign, sound	Pagam.
Yesterday	Kěmâghik (Corrupted from Malay "Kělmârin.")
Yes	Yak (Malay "yâ.")
No	Bê.
Never	Běsûah ( Perhaps compound word, first syllable being originally "bê.")
Dead (wife)	Bâluk. (Malay, to cry or wail several together.)
Dead (child)	Mantai ["ai" broad.]
Small	Kěchô <sub>n</sub> [ <sub>n</sub> nasal twang to vowel.] (Malay "Kěchil.")
Female	Bětînak (Malay "bětîna" with "k" added.)
Affectionate	Měsêl.
Angry	Těkêñ.
Pleasant	Sěrôt.
Divorced	Silei (Rather like a Chinese attempt at "Chěrei.")
Will, pleasure	Mêjen,

Not get, unsuccessful	} Po-hûs.
Raw, green (of taste)	} Juhât.
Don't know	Bôdok (Malay "bôdoh" unlearned, ignorant?)
Feeble	{ Kěbok. (Malay?) Bê-rôt. Bê-âlah.
Come	Kiah.
Go	Jok.
Drink	Jo-ôh (The same word as in <i>pantang kâ-pur</i> with same meaning.) Journal S. B., R. A. S., No. 3, July, 1879, p. 113.
This	Yak.
That	Ēndoh.
Grave (burial-place)	Pëndam.
To tie a cloth round the neck with intent to strangle one's self	Bějîrôt [Last syllable broad.] (Form of lamentation at death of relation practised by women. Malay "chěrut" to strangle one's self with a cloth?).

A comparison of the Sěmbrong and Mâdek lists of words, shews that, while a general agreement subsists between them, there are, notwithstanding, local differences, as follows:—

<i>Sěmbrong.</i>	<i>Mâdek.</i>	<i>English.</i>
Mbei	Bâpa (Malay)	Father
Kain gěnding (Malay)	Běngkong (Malay)	Waist-cloth

Sědek	Sějok (Malay)	Cold
Kě-ěng	Sîni (Malay)	Here, hither
Me-êt	Juhût	Raw, green (in taste)

Further investigation would, no doubt, bring this out more clearly.

A reference to MACLAY's "Dialects of the Orang Hûtan of Johor" and "of the Mixed Tribes of the Orang Hûtan of the Interior" (Journal of the Straits Branch of the Royal Asiatic Society, No. 1, July, 1878, pp. 41, 42, and 44) shews only two words common to his and my lists—"Mbai," father, in the Sĕmborong dialect, and "Âmei," woman, in the Mâdek dialect. I went through MACLAY's lists with both the tribes, but these were the only words they recognised; of the others they professed complete ignorance. In his paper (already referred to, p. 40) MACLAY says: "I found it impossible to ascertain sufficiently the number and limitation of the different dialects. That more have existed is probable. I have arranged, somewhat arbitrarily, the following words into two dialects. I have only noted down (as said before) those words which appeared to me not Malay." And in a note to the foregoing paragraph he further says: "As the Orang Hûtan are nomads, it appears to me quite immaterial to specify the place in which I have taken down the words."

It is certainly to be regretted that M. MACLAY did not give whatever information he had gained regarding the number and limitation of the dialects, however incomplete. The plan of "arbitrary arrangement" leaves us quite in the dark as to whether the dialects given come from North, South, or Central Johor. It is true that the "Orang Hûtan" are nomads, but only within their own districts, the intrusion into which, for any purpose other than mere thoroughfare, by members of another tribe, is greatly resented, and sometimes leads to quarrels, which are so rare amongst these people. The insertion of the place where the words were taken down would have shewn to which tribe the people belonged.

There still appear to be several words in M. MACLAY's list which are—some certainly, others possibly—of Malay origin; of the first class are the following:—

Mouth      Bibir (Malay for "lips," part for the whole.)

Leg            Bĕtit, lûtat ("bĕtis" and "lûtat" Malay for calf of leg and knee, respectively.)

Two            Dua

Moon          Bulatnah (corrupt form of Malay "bulan.")

Under the second I would place :—

Sun            Matbri, tonkat (Malay "tongkat.")

Head          Bûbon (Malay "ûbon-ûbon.")

Eyes          Med, mot, padingo (Malay "mata," "pĕnengok" from "tengok," to see.)

Stomach      Lopot (Malay "prut," by metathesis?)

In "matbri" we have "mat"="mata" eye, "bri" either the word in the list for "forest" or a corrupt form of "hâri."

Whether "tonkat," or "tongkat" which means "walking stick" in Malay, is more than a mere coincidence is a matter for conjecture.

"Bûbon" is, in all probability, a contraction from the Malay, "ûbon-ûbon," the crown of the head: "ûban" is grey hairs.

"Med" and "mot" are probably different forms of "mata," the eye; while "padingo" suggests the idea that it derives from the Malay "tengok," being a corrupt form of the verbal substantive "pĕnengok" which is the equivalent for "eye" in *pantang kâpur*.

[If MACLAY was careful to distinguish, when collecting words, between the old dialect and the *pantang kâpur*, the occurrence in a list, purporting to belong to the former, of words formed from Malayan epithets, is a strong argument in favour of the latter being a relic of it.]

The Mâdek tribe, with the exception of that portion which removed recently to Sungei Mâs on the Upper Ēndau, seems to be confined to the watershed of the Kahang and Mâdek with their tributaries. Their numbers are now very limited, comprising no more than thirty souls. They are not uniform in type, even their limited community presenting several varieties, which is accounted for by the intermarriage with Malays; the Chinese have, I believe, had little, if any, intercourse with this tribe.

One chief characteristic which distinguishes the Mâdek tribe from *Jakuns* of other tribes, is the absence of any rite resembling circumcision; while the Sĕmbrong tribe make an incision, but do not circumcise. The Mâdek people, however, relate that they used to observe the custom, but that it was given up owing to untoward circumstances, which took place two or three hundred years ago as follows. On one occasion when the rite was observed, several of the tribe died of the effects: it was ascertained that the knives used for the purpose had been accidentally placed in a vessel containing *ipoh*, the poison with which their blowpipe arrows are habitually tipped: from that time the observance of the rite was discontinued.

On the death of a man, tobacco and betel-leaf are placed on his chest, and the relations weep and wail, at the same time knocking their heads against the wall: while the women tie a cloth round their necks to strangle themselves (*běj'róť*), but the men interfere before any harm is done nowadays, though, in former times, the women are said to have actually strangled themselves on such occasions. The burial usually takes place next day, sometimes on the second day, if there be any reason for delay. All the property of the deceased, comprising his weapons, a cup and plate, and clothing, are buried with him, together with some rice. The depth of the grave is up to the breasts. An axe, torch in stand, cocoanut shell gourd, and pan are placed on the top of the grave.

*Póyang bisar* is a *póyang* who reaches heaven by disappearing without death, or who on sickening to death requests *kěm'ian* to be burnt over him for two days after his (apparent) death, instead of being wept over and buried, when he comes to life again.

The tribe used to live up the Kahang, but CHE MA' ALI (the head of the Kwâla Sĕmbrong Station) insisted on their removing, for his convenience, to Kwâla Mâdek.

The *kâyü kělongang*, or *gělongang*, as it is also called, which is struck by the attendants of the *póyang* when the latter is exercising his skill on behalf of a sick man, must, among the Mâdek people, be of *měráwan* wood and no other. While his attendants strike the *kâyü kělongang*, the *póyang* waves a spray of the *chăwak* tree, at the same time making his incantations.

If a man dies in debt, his debts are paid to the extent of one half, the creditor losing the other half, even though there be property enough left to pay the whole; the balance goes to the next of kin, to the widow, if there be one, in preference to a grown-up son, but a man can leave his property to any relation he pleases.

A curious superstition prevails among the Mădek people, which, so long as children are unable to walk, prevents their parents from using as food certain fish and animals; as soon as the little ones have acquired the use of their legs this restriction is removed, and the parents are once more able to indulge in what has so long been *pantang* or "forbidden." Should this superstition not be complied with, and any parent eat of any of the forbidden creatures during the period of restriction, the children are supposed to be liable to an illness called *búsong*,<sup>(1)</sup> arising, according to the Malays, from *prút kumbong* or swollen stomach. Protuberant bellies seem to be the striking feature of most native children of whatever race in these countries. The following is the list of fish and animals which are *pantang* under the above circumstances:—Fish—*nóm*, *běgáhak*, *sěngárat*, *táman*, and *sěbárau*; eggs, and fowls; beasts—the deer (both *rása* and *kíjang*) the *pělandok* (including the *nápoh*), the *jókót*, and *bábi*, the *biáwak* (water lizard), *gěráng* (large water lizard), the *kára-kára* (land-tortoise), *báning* (variety of the preceding, but larger, and shell flatter), *biúku* (like *pěniu tuntong*, a freshwater turtle, but long-necked, perches on dead wood in the rivers), *jáhák*, (a small tortoise.)

The *Jakuns* of Johor though, as has been noticed, no longer possessing a distinct language of their own, and but few members of a pure *Jakun* type, none the less consider themselves to be, and are still held to be, a race apart and distinct. The Malays, of course, look down upon them, and shew it by their treatment of them. I am desirous of drawing public attention to this treatment of a simple, laborious, and inoffensive people in the hope of thereby securing an amelioration of their condition.

Some few years back, the *Jakuns* on the Ěndau, that is to say, the Ěndau, Sěmbrong, and their tributaries, were in comparatively comfortable circumstances, procuring the produce of the jungle for traders, and receiving the ordinary returns in kind, or planting

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(<sup>1</sup>) A foaming yellow stool.

tapioca, klêdek, sugar-cane, and plantains : they finding Johor rule comparatively quiet, rather took to the Johor side of the Ēndau, to the annoyance of the Pahang authorities. These latter in their jealousy issued an attractive but deceitful proclamation intended to draw back the runaway *Jakun* into Pahang territory on pretence of celebrating some ancestral feast, but in reality with the intention of enslaving them : the *Jakuns* were induced to go into Pahang, but got wind of what was likely to happen in time for some of them to get away. On another occasion, some Pahang *Jakuns* crossed over into Johor territory ; CHE NGKU DA, of Pianggu, who is the local chief on the Pahang side, ordered them to return, and shot one of them who did so ; nor are the foregoing solitary instances of the inhuman treatment suffered by these tribes, as by similar tribes in the North of the Peninsula, at the hands of the Malays ; but it is needless to multiply instances, the fact that it is systematic is already sufficiently well-known and authenticated, though it has been hitherto allowed (except in Pêrak) to remain an unnoticed fact. What is required is that steps should be taken to make the ruling powers in Malay States aware that we can no longer view with indifference any toleration by them of misconduct by any of their subjects towards the aborigines residing in their territories, and that we shall expect severe measures to be adopted against any offending in this way.

The Malays of Johor, though they have not imitated the brutal conduct of the Pahangites, have nevertheless taken advantage, though not perhaps more than is natural, of their superior position in their dealings with the *Jakuns*. They do not give them the fair market value in kind for the jungle produce they receive from them, and are not content with an exchange which brings them less than 100 to 200 per cent. profit ; by this means they keep the *Jakun* constantly in their debt ; he has learnt wants now which he has to work so hard to satisfy that he has little or no time left for the cultivation which would formerly have kept him in comfort : still more is this the case, where they are forced to work for a local Malay official, not at the ordinary rates of exchange in kind, but merely for sufficient rice to keep body and soul together, while they toil to satisfy his grasping greed. Treatment such as this elicits comment even from the apathetic Malay, especially when he is a fellow-sufferer, perhaps a constable on a station drawing a monthly

salary, which he seldom, if ever, enjoys the sight of, though it is, no doubt, transmitted regularly from Singapore. But this is merely by the way, an illustration of personal characteristics which do not end with the *Jakuns*.

Now the *Jakuns* cannot get on without rice, of which the Malays have taught them the value, but which was not originally in their list of articles of food; they have gone so far as to cultivate it for the last 30 years when allowed the needful leisure. During our ascent of the Sĕmbrong, we met a dilapidated *Jakun* in a more dilapidated canoe, who told us he had had no rice for three days with the air of one starved, and so the poor creature looked. We gave him temporary supplies.

On the 8th September we left our Bātu Bahara friend in possession of the *jelor* at Chĕndia Bĕmban, and six hours' walking brought us to Âyĕr Jamban, our resting place for the night. Our course for the first hour or so was in a South-East direction, it then turned South, and later South-South-West. The country was undulating, rising nowhere above 150 feet, though the gradients were sometimes pretty steep; the low grounds were mostly swamps, occasionally made more cheerful by a small stream, but more often remarkable for their plentiful supply of thorny rattans. The narrow pass of Bukit Pĕtôdak was the stony bed of a stream, strewn with quartz, sandstone, and a little iron ore. Almost the whole way the path was fairly wide and clear, being a "dĕnei" or wild beast path; it was marked throughout by elephant tracks, and occasionally we came upon another diverging track, shewing the recent passage of elephants by its newly broken boughs and fresh fallen leaves scattered about. The vegetation was luxuriant, ferns, lycopodiums and various plants with handsome leaves in many places completely covering the ground; I noticed a standard variety of lycopodium rising as high as the waist. The Âyĕr Jamban is a tributary of the Sĕdîlî, and is large and deep enough to be useful were it cleared of obstructions. From a hill not far off, the *Jakuns* procured a good supply of *dáun pâyong* (or umbrella leaves) to roof their huts with for the night, but I noticed that, like those in the *kampong* at Kwâla Mâdek, they were much smaller than the variety growing on Gûnong Mĕntabak, and so, I gathered, were all the *dáun pâyong* in this part of the country. Six hours'

more walking next day (9th) brought us to Pěngkâlan Těbâ, (the *Jakun* kampong at the head of the Lěnggiu river) which we found almost deserted, the bulk of the able-bodied of the *kampong* having been transported to Kôta Tinggi, to make a road thence to Gûnong Panti for the convenience of coffee planters who were intending to try their luck there, after favourable reports by explorers from Ceylon. Having, so far, no boat at our disposal, we were compelled to wait at Pěngkâlan Těbâ till one could be procured from Tunku, a new settlement of rattan-collectors a little way down the Lěnggiu, so I spent the next day (10th) in the ascent of Bukit Pûpur (1,350 feet), the high hill behind the house of the Bâtin. The way at first lies on the path to the Mâdek, but soon leaves that on the left, and shortly becomes less smooth; at the last, just short of the summit, is a perpendicular wall of rock, which has to be climbed by the help of roots and tree stems; on these rocks grow small plants with beautifully marked and tinted leaves; the ferns were conspicuous by their absence. The rocks on this hill were a blue granite, said by Mr. HILL to resemble that found in Ceylon, and a rather soft sandy-brown sandstone, with red streaks, disposed to come away in lamina. Near the summit both tiger and rhinoceros tracks were observed. The top was covered with too dense a growth of trees to allow of any clear view, but I was able to get a glimpse in a South direction of what were no doubt the two peaks of Gûnong Pûlei. CHE MUSA climbed a high tree on the western edge, and saw several hills North of West, which I took to be the ridges of Pěninjau and Pěsčlangan, but he then went on to describe clearings as existing near the foot of these; all, however, knowing that there was no cultivation going on in that part of the country by Europeans, Malays, or natives of any race, it was unanimously agreed that this must be the work of the *črang bányian*. It occurred to me, that perhaps these might be the beginning of Mr. WATSON's clearings on the slopes of Gûnong Bânang near the mouth of the Bâtu Pahat.

The *jalar* having been prepared, we started down the river next morning (the 11th) and reached Singapore on the evening of the 14th, soon after dark, having changed boat twice on the way, once at Sěluang, and again at Kôta Tinggi, where CHE HUSEN, the officer in charge of Sěluang (being here to supervise the arrangements for

the reception of the Mahârāja) kindly handed me over his *gébeng* to take me to Singapore. The rockiness of the river-banks between Pěngkalan Těbâ and Sěluang was quite a feature in the scenery on this trip down the stream. On my previous trip (returning from Blûmut) they were all concealed by the floods. On the banks of the Lěnggiu I found growing in one place a quantity of dwarf bambu and a very graceful fern [*Polypodium* (dipteris) *bifurcatum*?]. Bâtu Hampar was quite bare this time, and was surrounded with sticks bearing bits of white cloth, placed by those who had paid their vows there. I stopped a short time at Panti to talk with the Bâtin Tuha (of Pěngkâlan Těbâ *Jakuns*), who was lodging there, but could get nothing out of him; the presence of so many strange Malays seemed to tie up his tongue, but he was pleased to see me again.

The new godown at Kôta Tinggi commands a very good view of Gûnong Panti, the site is an eminence above the river, the centre, no doubt, of the old *kôta*; round its base is a creek which used to be the *pârit* or moat, the southern end of which joins the main river, while the other probably communicates with Sungei Pěmandian. At Panchur, where I also touched on my way down the river, the high bank, which affords such a pretty view of the river and more distant scenery, is the site of an old fort, traces of where the guns were placed are still visible, but part of the site is now used as a burial ground. Very fine specimens of iron ore are occasionally washed out from under the banks at the landing place.

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# ITINERARY FROM SINGAPORE

## TO THE SOURCE

### OF THE SĚMBRONG AND UP THE MÂDEK.



AFTER leaving Singapore, the first point we passed was Tanjong Raměňa<sup>(1)</sup> (commonly known as Romania Point) or Pěnyûsok, which we reached in five and-a-half hours; shortly after, we passed Pûlau Lîma, not far from which could be seen the wreck of the "Kingston." "Here," said the men, "many vessels are wrecked."

At Sungei Punggei<sup>(2)</sup> we were detained by a strong squall. Two hours up this river is a Chinese gambier plantation. Before reaching Tanjong Lêmau, the next noticeable promontory, the striking peak of Pûlau Tinggi comes into view, bearing about 70° from Tanjong Těnggâroh, the next headland. Two hours further on is the mouth of Sungei Měřsing<sup>(3)</sup>, and just beyond it lies Tanjong Sċtindan.<sup>(4)</sup> From here Pûlau Tiôman<sup>(5)</sup> can be well seen, and at daybreak I had a beautiful view of it, with its wonderfully fantastic peaks raising high their sombre-tinted heads above the fleecy veil which concealed its base. It is strange that so little is known of this grand island, which, unlike most of the neighbouring

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(<sup>1</sup>). "Raměňa" or more commonly "Rumnîa" is a fruit used as a pickle by the Malays, either in the *achar* or the *jěruk* form.

"Sûsok" to clear jungle the first time, or perhaps from "sûsor měnyûsor" to skirt the shore in a boat.

(<sup>2</sup>). "Punggei," a tree, the wood of which is used in boat and house-building, and the bark for flooring.

(<sup>3</sup>). "Měřsing," smelling offensively.

(<sup>4</sup>) "Sċtindan," a row, a series.

(<sup>5</sup>). Tiôman was given to Dâek or Lingga, so it is said, by the Râja of Pahang, who married the former's daughter, as *amâs kâwin*, and the name is fancifully derived from "timbangan."

formations, consists chiefly of trap rock. It is well worth a visit, both from the artist's and the naturalist's point of view. A full account of it is still a desideratum, M. THOMSON's visit in 184—having been but a hasty one.

The fine succession of rocky points, which bear the name of Tanjong Sētindan, are a striking feature in the scenery of the coast line, which is characteristically terminated by the bold rock known as Bâtu Gâjah (Elephant Rock). In the centre of the bay which succeeds Tanjong Sētindan is a remarkable row of wooded cliffs, which stand out like ramparts beyond the line of the bay. A few miles further on, the sea is studded with various islets, which lie off the mouth of the Ēndau. The chief of these, as a watering-place, is Pûlau Acheh, a little gem of an island, rising abruptly some 150 to 200 feet from the sea, with its spring of clear water, its luxuriant vegetation, and peculiar-looking rocks, some orange, and some chocolate-tinted, others of a whitish shale, traversed here by bands of yellowish-grey quartz, there by bands of iron oxide, the junction of the two being signalled by the appearance of glittering crystals. The islands to the left, on proceeding to the Ēndau, were : Pûlau Kēban, Pûlau Tûdong Kēban <sup>(1)</sup>, Pûlau Ujul <sup>(2)</sup>, Pûlau Pĕnyâbong <sup>(3)</sup>, Pûlau Lâlang <sup>(4)</sup>, and Pûlau Kĕmpit <sup>(5)</sup> ; to the right was Pûlau Lâyak <sup>(6)</sup>.

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(1). "Kēban," work basket. "Tûdong Kēban," work-basket lid.

(2). Said to be like a fruit of that name in shape.

(3). Cock-fighters' island, "Sâbong," "Menyâbong," to cock-fight. The pirates used to come and cock-fight here. On shore, near this island, is Prîgi Chîna, a well made by Chinese *wangkang* crews on their way to Singapore.

(4). "Lâlang," the wild grass which overruns all clearings left to themselves. This island, says the old legend, issued originally from the river Tĕriang Bĕsar hard by, in the form of a huge crocodile, and was turned into an island when it reached its present position.

(5). This island is a *krâmat*, a sacred spot where vows are registered and prayers offered up. Tradition relates that Kĕmpit and his six brothers, while anchored off Pirgang were drawn out to sea by rough weather, and their boat was capsized ; they all perished, and on the spot where the fatal accident happened arose the island of Kĕmpit.

(6). Lâyak, a fibrous climbing plant, the trailers of which are used for string.

The following list gives the names of all the places up the Ėndau River. The abbreviations are:—

S. for Sungei; Tg. for Tanjong; P. for P  lau; T. for T  luk;  
G. for G  nong; Bt. for Bukit; K. for Kampong; B. for B  tu;  
Kw. for Kw  la; Pn. for P  ngk  lan; L. for L  bok.

Right bank:—

Three-quarters of a mile up P  dang (Police Station here): S. Guantan K  chil, S. Guantan B  sar, S. Nior (source behind P  dang Station), S. B  sut <sup>(1)</sup>, S. S  m  loi, S. Ngang (one hour's ascent), K. and Bt. Br  uang, T. G  dang, T.   pit, B. and S. L  bong (latter one day's ascent), Tg. K  rl  h, D  sun Tinggi, T. N  bong P  tah, T. J  j  wi (here begins Rantau Panjang, and a fine long reach it is), T. Dangkil, Rantau Rangg  m <sup>(2)</sup>, S. P  l  jar <sup>(3)</sup> (half-an-hour's ascent), S. B  rau <sup>(4)</sup> (half-an-hour's ascent), S. and T. P  las <sup>(5)</sup>. T. B. P  tih, S. T  rsap <sup>(6)</sup> (two days' ascent, source at T  nah Abang), Bt. J  rak, S. J  rak (half-an-hour's ascent), T. B  rang <sup>(7)</sup>, S. P  l  wan <sup>(8)</sup> (half-an-hour to T  nah Abang), S. P  sir (a small creek leading to T  nah Abang; tin used to be worked here), S. Bong Lei <sup>(9)</sup> (to T  nah Abang, and to other old tin-workings).

Left bank:—

Tg. G  muk, Tg. M  lang G  ding, S. Anak   ndau (three days'

(1). "B  sut," to strike.

(2). "Rangg  m," a shrub with a short stem, like the "S  lak," and leaves resembling those of the cocoa-palm, hard brown fruit, eaten both ripe and unripe with salt.

(3). "P  l  jar," a tree, giving from the stem an oil which is used for *s  kit losong*, a disease causing white spots.

(4). "B  rau-b  rau," is perhaps the finest singing-bird in the Peninsula. "S  b  rau" is a fish. B  rau, a shrub on sea-shore from which rope is made, it has a yellow flower.

(5). "P  las," that curious plant, the leaves of which are used by Malays for the covering of their *roko*, and do not terminate either in a curve or a point, but look as though their ends had been chopped off, leaving a straight saw-like edge.

(6). "R  sap" = "l  sap," to disappear, used of losing the path, or of anything disappeared from its place.

(7). "B  rang," a tree bearing a fruit which is eaten when fried.

(8). "P  l  wan," a very hard wood, used for making oars and paddles.

(9). "Bong Lei," a variety of ginger.

ascent, source at Bt. Këndok, <sup>(1)</sup> a fine hill visible from the mouth of Ēndau just North of G. Jāning <sup>(2)</sup>, which latter bears about 5° N. of S. W., from the mouth of Ēndau), twenty minutes further on formerly K. Tambang, S. Lantang <sup>(3)</sup>, a quarter of-an-hour higher K. Pianggu <sup>(4)</sup> (residence of CHE ĒNGKU DA, nephew of the Bĕndahāra of Pahang), Olak <sup>(5)</sup> Gol <sup>(6)</sup> a broad bend, one and-a-quarter hours higher T. Rĕdang <sup>(7)</sup>, S. Kĕsik <sup>(8)</sup>, S. Johor (one hour's ascent), S. Kĕmĕntas (three hours' ascent), Tunjang Pĕlandok <sup>(9)</sup>, T. Tungku Bĕlinggang, S. Nangka (half-an-hour's ascent), S. Kambar (two days' ascent, source at Bt. Këndok), Guntong <sup>(10)</sup>, S. Buāya (one hour's ascent, course parallel with Ēndau), S. Mĕntĕlong (two days' ascent, source in a swamp behind Bt. Këndok), T. Kāpar <sup>(11)</sup> (from T. Dangkil, right bank, to this one great bend: this was the execution place in the time of the grandfather of the present Bĕndahāra), T. Lārak <sup>(12)</sup>, Rantau Bū-

(<sup>1</sup>). "Këndok" a grass.

(<sup>2</sup>). In wet seasons, an anchor with a rope is said to appear to prevent this mountain being carried away.

(<sup>3</sup>). "Lantang," clear, open, nothing in sight.

(<sup>4</sup>). "Pianggu," a tree bearing an edible but very astringent fruit, which, with the shoots, is used with salt and chili as a *sambal*.

(<sup>5</sup>). "Ōlak," ripple, or agitation.

(<sup>6</sup>). "Gol," sound of head-knocking, fish-biting.

(<sup>7</sup>). A tree with wide leaves and fine branches. "Rĕdan" a tree with edible fruits like rambutan, but without the bristles; wood useful.

(<sup>8</sup>). "Kĕsik-kĕsik," used of whispering or any small noise.

(<sup>9</sup>). "Tunjang," hoof marks, but it means literally anything raised above the surface; this is the place whence a *pĕlandok* started in flight on being chased, and is celebrated in *pantuns*, for instance:—

كونڤر جانينغ تمقى ملنتڤ      تمقى دري نڤوڤ فلندوق

ڤوتڤ كونڤر سڤكول ترلنتڤ      تمقت بوجڤ برسندر مابوق

(<sup>10</sup>). A creek.

(<sup>11</sup>). "Kāpar," or "Kĕpar" as it is elsewhere called, is a curious-looking stumpy palm, not rising above twenty-five feet in height; it is not very common. "Kāpar" also means scattered about, perhaps referring to snags in the stream.

(<sup>12</sup>). "Lārak" an "akar," or monkey-rope, giving forth on being tapped a rather green-flavoured water. "Lārak" also means close together, as the seeds of a dūrian, without much pulp.

nyian <sup>(1)</sup>, Râsau Bâsu, Tg. Tûan (a *krâmat*), Ôlak Bëndahâra (in ten minutes right Kw. Sêmbrong Station), S. Ĕndau Mâti (which ends in the *râsau* near the Station; this was the old course of the Ĕndau confluent before it cut its way through the *tanjong* and took its present course). Reach Station twenty minutes after sighting it.

20th August.—(For Hâlu Sêmbrong)—We passed on the right bank the following places:—

S. Lěnggor <sup>(2)</sup>, Pn. Lanjut <sup>(3)</sup>, S. Nior <sup>(4)</sup>, Pn. Kîjang <sup>(5)</sup>.

Left bank:—

S. Lěnga (one day's ascent, four or five *Jakun* houses,) Pn. Děnei <sup>(6)</sup>, L. Tâlam <sup>(7)</sup>.

The 21st we passed the following places:—

Right bank:—

P. Bukit, Kěliling Sělat (extensions of the stream enclosing islands; the meaning is, if you go round it is but a strait), P. Mâti Anak (a small lump sticking up in the stream, said to be floating whatever the state of the river, so named from the death of a Malay child at its birth), S. Těbang Kâsing <sup>(8)</sup> (one and-a-half

(1). *i.e.*, “Rantau Ôrang Bûnyian,” or the reach of the invisible folk. This is a race of beings held to live like the rest of the world, but apart from and invisible to them; though they are to be seen occasionally, but only to disappear if sought for. They are said to possess this power from invariably speaking the truth; they only live in the jungle.

(2). There are some *Jakuns* up this river, whence there is a pathway to the Sědili Běsar, and, I believe, to the Mâdek.

(3). “Lanjut” is a tree, the fruit of which is in much favour with Malays.

(4). “Nior,” cocoa-nut tree, a sign of former occupation.

(5). “Kîjang,” a deer about the size of a goat.

(6). This word “děnei” is used for a mountain pass or gully, but also, and particularly in this part of the country, seems to be used of the well-worn tracks of the wild beasts of the jungle, which usually lead to water, and are freely used by the collectors of jungle produce.

(7). “Tray hole,” where some one lost his tray in the water, or from its shape.

(8). A tree, useful to the carpenter.

days' ascent), L. Mak Sěnei, Pn. Pěļpāh<sup>(1)</sup> (sago-palm leaves procured here), L. Sēlam Bēdil or Mēriam (here, it is said, was sunk a piece of cannon in the time of Kūris, Rāja of Pahang), L. Pěnyū (turtle-hole), T. Pěļpāh<sup>(1)</sup> (a broad deep bay, conjecturally 300 yards by 100, narrowing at the finish), S. Kahang<sup>(2)</sup> (the Mādek is a tributary of this river).

Left bank :—

S. Sēlondok, S. Atap Lāyar, L. Pongkor, S. Bārang, P. Gāgak (crow landing-place), S. Hārus Dras (swift current river).

22nd. Left bank :—

The *trāsān* (channel junction with main stream) of S. Hārus Dras, Jēbul Kēdah, Pāloh<sup>(3)</sup> Mēngkwang, other end of Jēbul Kēdah, Chēdang Dūa (*Jakun* for Chābang dūa, or the bifurcation where S. Hārus Dras leaves the Sēmbrong [2nd S. Hārus Dras?]). Pāsir Kījang, S. Kēmbar, S. Bētok<sup>(4)</sup> (used to be a *kampong* of 20 *Jakuns* here 10 years ago), S. Banteian<sup>(5)</sup>.

Right bank :—

S. Bēhei, P. Biūku (a variety of tortoise), Dānau Mīang (the itch-giving lake; whether this referred to the water, mud, or some weed, I did not learn), L. Dinding Pāpan (this would naturally mean the plank-walled hole, and may be supposed to refer to an artificially constructed bathing-place for a Rāja in former days), S. Kēmbar (flows into Sēmbrong just opposite river of same name on the other bank, hence the name, the "twin streams").

23rd. Left bank :—

S. Sēngkar<sup>(7)</sup> (up which we proceed, as being easier to get through than the Sēmbrong), S. Sēhleī (back into the Sēmbrong in about 50 minutes from start); large clearing, formerly *Jakun* padi-land), S. Tāmok, B. Jākas (a variety of *mēngkwang*), then

(1) "Pěļpāh," this word signifies the branch-leaf of trees of the palm-kind, plantain and cocoa-nut trees, &c.

(2) Strong-smelling, next to "Mēřsing."

(3) A hollow in the bed of the sea, or a hollow on land filled with water.

(4) A fish.

(5) "Bantei," to strike; "banting," to take up and dash down.

(6) A cross bar connecting the ends of the *gāding* in a boat.

*rásau* islets, Pâloh Kôchek <sup>(1)</sup> (*Jakun* settlement), S. Měngkělah (a fish), L. Lěsong (mortal hole), S. and Pn. Pondok ("pondok," hut) (a *Jakun* settlement).

Right bank :—

An hour after coming back into the Sěmbrong, L. Pâsar, Pâloh Tampui ("tampui," an edible fruit like the manggostin in construction, but light-brown in colour); three *Jakun* huts shortly after; an hour later, Kumbang (a *Jakun* settlement), Pn. Pômang <sup>(2)</sup>.

24th. Right bank :—

L. Chông <sup>(3)</sup>, S. Pěsôlot <sup>(4)</sup>, S. Ayěr Râwa <sup>(5)</sup>.

Left bank :—

P. Dëndang <sup>(6)</sup>, Londang <sup>(7)</sup>, Pn. Kěnâlau (the chief *Jakun* settlement on the Sěmbrong).

25th. Left bank :—

S. Bětong <sup>(8)</sup>, S. Mělětir <sup>(9)</sup> (this is really the Sěmbrong, the stream we ascend now being S. Kělambru), Pn. Tongkes <sup>(10)</sup>.

2nd September. (From Kwâla Kahang).

Right bank :—

S. Songsang Lanjut, Pârit Siam (the Siamese moat), K. Těbang Said (the *kampung* cleared by the Said), Kubbâr Dâto' Said <sup>(11)</sup> (the tomb of Dâto' Said), Kw. Mâdek.

4th. (Ascending Kahang.)

Right bank :—

*Trúsan* or channel from Kahang leading into Mâdek, which we

(1) "Kochek," pocket.

(2) "Pomang," a wood used for general purposes.

(3) "Chông," a useful wood.

(4) "Pěsôlot," a creek, shorter than *guntong*.

(5) "Râwa," a tree producing edible fruit and a fine wood.

(6) "Dëndang," a crow. Tradition relates that a Bugis vessel thus named was here changed into an island.

(7) "Londang," a larger "Pâloh."—12 years ago this was a thriving settlement, but is now deserted.

(8) A variety of bambu.

(9) A tree used for firewood.

(10) A tree used for firewood.

(11) He is said to have been a Siamese turned Mahomedan.

enter, leaving Kahang on right, and, after entering Mâdek in 20 minutes, pass the following places :—

Tampui Mambong (a creek) (*i.e.* the empty tampui fruit), Pn. Dûrian, S. Kûchang, S. Kladi Mèrah (bank bright red clay here), Padang Jërkeh.

Left bank :—

S. Jërang Blanga, S. Këmâtir (one day's ascent). The half-hour's course up to this point is one long reach called Rantau Këmâtir.

5th. Right bank :—

S. Chërlang, S. Sol Nyungsañ, B. Kûau, (argus-pheasant hill), S. Lësông (here begins Rantau To' Oh), S. and B. Sërdang (a fine palm with grand leaves forming capital temporary thatch.)

Left bank :—

Pâlöh Râneh, Pn. To' Oh, S. Junting, S. Rëndam Sëligâ.

6th. Right bank :—

L. Këpong (the hole surrounded or fenced in), S. Blat ("blat," a weir), S. Lëmêmet.

7th. Left bank :—

S. Mëdang,<sup>(1)</sup> Dâнау Chërük (the lake in the corner), Chëndia Bëmban (in *pantang kâpur* "chëndia" means house, hut; "bëmban" is a tree with hollow stem containing pith; a lotion for the eyes is made from its buds).

Right bank :—

Gantong lambei (hanging signal, "lambei," to beckon), Pn. Bëmban (opposite Chëndia Bëmban).




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(<sup>1</sup>) "Mëdang," a tree, of which there are several varieties used in carpentering.